

# IMAM BUKHARI'S

## BOOK OF MUSLIM MORALS AND MANNERS

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AL-SAADAWI PUBLICATIONS  
ALEXANDRIA, VIRGINIA

USA Al-Saadawi Publications

Lebanon Al-Saadawi Publications

**Library of Congress Cataloging-in-Publication Data**

Bukhari, Muhammad ibn Isma'il al ( 810-870)

[Adab al-mufrad. English & Arabic]

Imam Bukhari's book of Muslim morals and manners /  
compiled by Muhammad ibn Isma'il al Bukhari ; translated by  
Yusuf Talal DeLorenzo.

p. cm. 23

In English and Arabic.

Includes bibliographical references.

**ISBN 1-881963-62-4**

1. Islamic ethics- -Early works to 1800. 2. Muslims- -  
Conduct of life- -Early works to 1800. 3. Islam- -Customs and  
practices- -Early works to 1800. 4. Hadith- -Texts. I.

DeLorenzo, Yusuf Talal.

BJ1291.B85 1997

297.5 - - dc21

97-5269

CIP

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*Imam Bukhari's book of Muslim morals and manners*

First Printing, July 1997

Printed in the USA

Second Printing, February 1999

Etiquette Alone

**Translator's Introduction**

**About Imam Bukhari  
and *al Adab al Mufrad***

He was called the "Commander of the Faithful in Hadiths," *Amir al Mu'minin fi al Hadith*, and his *Sahih* collection of hadiths is known as the most authentic of all books after the Qur'an. His powers of retention were such that he was called *Hafiz al Dunya*, or the possessor of the most powerful memory in the world, and the stories of his abilities to memorize hadiths are the stuff of legend. Everyone knows who Imam Bukhari was, and everyone knows his book. But very few people are acquainted with his other books, one of which is the volume from which you now read.

Even fewer people are equipped to deal with his works, including his *Sahih*. In the traditional system of Islamic education, for example, the study of *Sahih al Bukhari* came only after a student had spent years learning the classical disciplines: the Arabic language, rhetoric and literature, the rational sciences of logic and philosophy, the legal disciplines of fiqh and *usul al fiqh*, the various Qur'anic sciences from *tajwid* to *tafsir*, and the study of *usul al hadith*. Only after a student had exhibited his mastery of these subjects was he allowed to attend the *dars* (lessons), usually given by the most learned and respected of all teachers, on *Sahih al Bukhari*.<sup>1</sup>

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<sup>1</sup> I personally consider myself as having been extremely fortunate and blessed for having had the opportunity to study *Sahih al Bukhari* from beginning to end in the traditional manner with Shaykh Muhammad Yusuf al Bannuri, may Allah grant him peace everlasting, in 1975 and again in 1976, at his school in Pakistan. The shaykh was the author of *Ma'arif al Sunan*, a six-volume commentary in Arabic on Tirmidhi's *Jami'*. He also wrote the introductions to both *Fayd al Bari bi Sharh Sahih al Bukhari*, which was authored by his renowned teacher Anwar Shah al Kashmiri, and to Hafiz al Zayla'i's *Nasb al Rayah*, which Shaykh al Bannuri edited. In addition to these, Shaykh al Bannuri was the author of several other important works in Arabic and Urdu, most of which have been published. Shaykh al Bannuri, also known as *Muhaddith al 'Asr* (the hadith authority of his age), died in 1977, may Allah rest his soul in the Eternal Garden!



In the traditional scheme, there were many reasons for this, if you will, postponement.<sup>2</sup> The place accorded to *Sahih al Bukhari* was so elevated that only those who had mastered the classical disciplines were considered ready to undertake its study. The book is so full of technical nuances related to *usul al hadith* and *ilm al rijal* that a thorough knowledge of those subjects is required if these are to be appreciated fully. Likewise, unless a student has mastered the other classical disciplines, there is a world of learning and meaning that will be missed. In fact, in the traditional scheme, *Sahih al Bukhari* is to be lived and learned; it is an experience rather than a mere classroom subject. For one thing, an entire year is devoted to the study of the book. In most traditional schools where it is taught in this manner, there is a special place for the Bukhari lesson, and the students will sit (on the ground, of course) in a semi-circle around the shaykh. Then, as the text of the work is recited, the shaykh will interject with corrections, comments, and learned commentary. Nothing will be left out; every hadith, every narrator, every chapter heading<sup>3</sup> is read with the shaykh.

This being the case, it is no wonder why traditional teachers, and my own shaykh was no exception, were so thoroughly opposed to the notion of translating *Sahih al Bukhari*. The majority of the *shuyukh* (traditional Islamic scholars) had no difficulty in accepting the translation of the text of the Qur'an into local languages. But not *Sahih al Bukhari*! And not, for that matter, any of the other hadith collections. The meanings of the Qur'an are clear, and no one who reads them with an open mind will go astray. Simply put, the Qur'an is a book of revelation and guidance. If people cannot have access to it through the original Arabic, it is good that they have at least a translation of its meanings. But the hadith literature is a very different story. The word I recall the shaykh using to describe what results when the unprepared non-scholar attempts to read the hadith literature was *fitnah*, or a trial, in the sense that the person would be so confused and

<sup>2</sup> I well recall my own embarrassment as a fourth- or fifth-year student when a visitor from the United States, now an NBA Hall of Famer, asked me if I had heard the hadith regarding the five things of *fitrah* and if there was a similar hadith in which ten things were mentioned. I had to admit to him that I had not yet begun the study of hadiths!

<sup>3</sup> In fact, the meaning and significance of Bukhari's chapter headings (*tarajim al abwab*) constitutes a science in its own right and has occupied generations of hadith scholars. See Muhammad ibn Zakariya al Kandahlawi, *al Abwab wa al Tarajim li Sahih al Bukhari*, 3 vols. (Lucknow: Maktaba Dar al Ulum, 1394 A.H.).

overcome after undertaking such an uninformed and one-dimensional reading of that literature (i.e., in translation and without the presence of a shaykh to guide him/her through the obstacles) that he or she would face a crisis in their religion, a trial of spiritual proportions. If this is the case in regard to a work such as *Sahih al Bukhari*, the most authentic of all the hadith collections, then what of a work like *al Adab al Mufrad*, a work that is full of material of dubious authenticity?<sup>4</sup> To what manner of trials might this work give rise?

It is in order to address this question, as well as to fulfill my responsibility as one who should know better than to leave well-meaning Muslims to their own devices when confronted with potentially confusing material from the hadiths, that I write this introduction. This is a book by a very famous author about a very important subject. Even more important, however, is how the reader approaches the material in this book. In this brief introduction, I will attempt, to the degree possible, to prepare the reader for what he/she will find in the pages of this work. I shall further attempt to assist the reader in constructing a framework for understanding this book, one that will allow the reader to go beyond the historical and cultural trappings of the work and arrive at a fuller appreciation for the eternal truths that lie within the texts collected, narrated, and ordered by the author.

What the reader needs to understand before all else is that the Qur'an's is the first and last word. In all matters it is the final arbiter and the ultimate authority. The Sunnah, on the other hand, provides Muslims with an explanation of the Qur'an's meaning, often in practical terms, or it may emphasize those meanings, or particularize the Qur'an's generalizations. The Sunnah is, therefore, a source of knowledge that stands beside the Qur'an. It is in this sense that the two are inseparable. But finally, no hadith, narration from a Companion, *fatwa*, or legal opinion from any imam can be accepted unless it agrees, either directly or in principle, with the Qur'an. And the scope of the Qur'an is such that it covers everything.

[As for this revelation,] it could not possibly be a discourse invented [by man]: nay indeed, it is [a divine writ] confirm-

<sup>4</sup> The matter of authenticity, and of this book's authenticity in particular, will be discussed in detail further on in this introduction.

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will at times be troubling for readers. In many instances, I have written explanations. However, it is not always possible for me to anticipate the sorts of difficulties readers might have. To the extent possible, I have used language, in the translation, that is forthright and clear. To this end, I admit to the use of Americanisms at times, even though I have little doubt that some people will object to them. Even so, my concern is with making this work, this classic, available to Muslims whose first language is not Arabic and particularly to those who live in North America. As the Arabic text is available in the same form for reference, I feel that I have at times taken liberties with the original in order to make the Arabic text will encourage Muslims to learn that language, as it is the key to a

- *Khaif Af'al al 'Ibad*: A collection of hadiths specifically related to the wealth of learning and understanding.
- *al Musnad al Kabir*: This collection of hadiths has been lost. Director Master's Program for Imams.
- *al Tafsir al Kabir*: The Graduate School of Islamic and Social Sciences. This work of knowledge and commentary appears to have been lost.
- *Kitab al Ashribah*: This is a work dealing with lawful and unlawful beverages.
- *Kitab al Hibbah*: This book deals with hadiths on the subject of gifts. Unpublished.
- *Qadaya al Sahabah wa al Tabi' in wa Aqawim*: This was one of Imam Bukhari's earliest works. It analyses the legal opinions of the Companions and the Successor generation. However, it appears that no manuscripts of it have survived.
- *Kitab Asami al Sahabah*: unpublished.

Before closing this introduction, I would like to remind the reader of the guidelines I mentioned at the beginning for reading and understanding the material in this book. There is little doubt in my mind that this book

\* Imam Ahmad bin Hanbal's work on the same subject has been published in two different editions at Baghdad and Cairo.



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## Chapter in Explanation of the Verse: "*We have enjoined upon people goodness towards their parents*" (29:8)

### Hadith 1

Abu Nasr Ahmad ibn Muhammad ibn al Hasan ibn al Hamid ibn Harun ibn 'Abd al Jabbar al Bukhari, better known as Ibn al Niyazki,<sup>1</sup> informed us, as we recited hadith before him and he consented to the recitation (of his material), that when he came to us on his way to the Hajj in 370 A.H. saying; Abu al Khayr Ahmad ibn Muhammad ibn al Jalil ibn Khalid ibn Hurayth al Bukhari al Kirmani al 'Aqbasi al Bazzar, in 322 A.H., saying; Abu 'Abd Allah Muhammad ibn Isma'il ibn Ibrahim ibn al Mughirah ibn al Ahnaf al Ju'fi al Bukhari<sup>2</sup> related to us, saying; Abu al Walid related to us, saying; Shu'bah related to us, saying; al Walid ibn al 'Ayzar informed me, saying; I heard Abu 'Amr al Shaybani say, while

<sup>1</sup> While the author of this book is Imam Bukhari, the book begins, as do many of the major hadith collections, with a chain of narrators who came after the author. In brief, Ibn al Niyazki related the entire book in 370 A.H. to a group of scholars and told them that he had heard and recorded the entire book in 322 A.H. from Abu al Khayr al Bazzar, who had heard and recorded it directly from the author. Therefore, every hadith that follows will have these three scholars at the end of its chain, even though they are not mentioned.

<sup>2</sup> This is the author of the book, Imam Bukhari.

## باب قوله تعالى

﴿وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا﴾

[١] أخبرنا أبو نصر أحمد بن محمد بن الحسن بن حامد بن هرون بن عبد الجبار البخاري المعروف بابن النيازكي قراءة عليه فأقر به، قدم علينا حاجاً في صفر سنة سبعين وثلاثمائة، قال: أخبرنا أبو الخير أحمد بن محمد بن الجليل بن خالد بن حريث البخاري الكرماني العبقسي البزار سنة اثنتين وعشرين وثلاثمائة، قال: حدثنا أبو عبدالله محمد بن إسماعيل بن إبراهيم بن المغيرة بن الأحنف الجعفي البخاري قال: حدثنا أبو الوليد قال: حدثنا شعبة قال: الوليد بن العيزار أخبرني قال: سمعت أبا عمرو الشيباني يقول: حدثنا صاحب هذه الدار، وأوماً بيده إلى دار عبدالله، قال: سألت النبي ﷺ أي العمل أحب إلى الله عز وجل؟ قال: «الصلاة على وقتها» قلت: ثم أي؟ قال: «ثم برّ الوالدين» قلت: ثم أي؟ قال: «ثم الجهاد في سبيل الله».



pointing to the house of `Abd Allah ibn Mas`ud; The master of this house related to us that, "I asked the Prophet, upon him be peace, which deed is most beloved by Allah? He answered, 'Performing prayer at its proper time.' I asked him, 'What next?' He replied, 'Being good to your parents.' Again I asked him, 'What next?' He answered, 'Jihad in the Way of Allah.'" `Abd Allah added, "This is what he told me. And if I had asked again, he would have told me more."

This hadith was also related by the author in his *Sahih* and by Muslim, Nasa'i, Abu Dawud, Tirmidhi, Darqutuni, Ibn Khuzaymah, Hakim, and Ibn Hibban.

## Hadith 2

Adam related to us,<sup>3</sup> saying; Shu`bah related to us, saying; Ya`la ibn `Ata' related on the authority of his father, on the authority of `Abd Allah ibn `Umar, saying, "The pleasure of the Lord is in the pleasure of a parent, and the wrath of the Lord is in the wrath of a parent."

Different versions of this hadith were related by Hakim, Tirmidhi, Tabarani, and Bazzar.

## Being Good to One's Mother

### Hadith 3

Abu `Asim related to us on the authority of Bahz ibn Hakim, on the authority of his father and of his grandfather: "I said, 'O Messenger of Allah. To whom should I be good?' He replied, 'Your mother.' So I asked, 'Then who?' He

<sup>3</sup> Adam related to Imam Bukhari.

قال: حدثني بهن. ولو استزدته لزداني.

[٢] حَدَّثَنَا آدَمُ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا يَعْلَى بْنُ عَطَاءٍ عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: رَضِيَ الرَّبُّ فِي رَضَا الْوَالِدِ. وَسَخَطَ الرَّبُّ فِي سَخَطِ الْوَالِدِ.

## باب بر الأم

[٣] حَدَّثَنَا أَبُو عَاصِمٍ عَنْ بَهْزِ بْنِ حَكِيمٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ. قُلْتُ: يَا رَسُولَ اللَّهِ مَنْ أَيْرُّ؟ قَالَ: «أُمُّكَ» قُلْتُ: مَنْ أَيْرُّ؟ قَالَ «أُمُّكَ» قُلْتُ: مَنْ أَيْرُّ؟ قَالَ «أُمُّكَ» قُلْتُ: مَنْ أَيْرُّ؟ قَالَ «أَبَاكَ... ثُمَّ الْأَقْرَبُ فَلِأَقْرَبِ».

replied, 'Your mother.' I asked, 'Then who?' He replied, 'Your father, then the next closest relative, and then the next.'"

This hadith was also related by Tirmidhi, Abu Dawud, and Hakim.

## Hadith 4

... `Ata ibn Yasar' related from Ibn `Abbas that a man came to him and said, "I proposed marriage to a woman, and she refused me. Another man proposed to her and she agreed to marry him. I was so jealous that I killed her." Is there any way I can atone for that?" Ibn `Abbas replied, "Is your mother alive?" The man answered, "No." Ibn `Abbas said, "Repent to Allah and do all that you can to draw closer to Him." `Ata said, "I went to Ibn `Abbas and asked him why he had asked the man if his mother were alive, and he told me that he knew of no deed more beloved to the Almighty than one's doing good to one's mother."

This narration was also related by Bayhaqi.

<sup>4</sup> Rather than record the names of all narrators in every chain, I will mention only the last one or two. The three periods at the beginning of the chain should be understood as indicating that names have been omitted.

<sup>5</sup> Evidently, this brutal act occurred before the advent of Islam and its laws of *qisas* and *diyyah*. No one should think, even for a moment, that doing good to one's mother will, in and of itself, suffice as atonement for murder. Rather, the point of the hadith is simply to say that there is great merit in doing good to one's mother.

your father, lest that cause you to lose your light.”

This narration appears not to have been related in any of the major collections.

## Love is Inherited

### Hadith 43

... Abu Bakr ibn Hazm reported that a Companion said, “It is enough for you that the Messenger of Allah, upon him be peace, said, ‘Love is inherited.’”

This hadith was also related by Hakim and Bayhaqi.

### Hadith 44

... Abu Hurayrah once saw two men and said to one of them, “Who is he to you?” The man replied, “My father.” So Abu Hurayrah said, “Then never call him by his name, or walk in front of him, or sit in front of him.”

This narration was also related by ‘Abd al Razzaq and Bayhaqi.

## May One Call One’s Father by Saying, ‘O Abu Whomever’?

### Hadith 45

... Shahr ibn Hawshab said, “We were with Ibn ‘Umar one time when Salim (his son) said to him, “It’s time for *salah*, O Abu ‘Abd al Rahman!”

This narration appears not to have been related in any of the major collections.

أباك، فيطفاً بذلك نورك.

## باب الود يتوارث

[٤٣] حَدَّثَنَا بشر بن محمد قال:

أخبرنا عبدالله قال: أخبرنا محمد بن

عبد الرحمن، عن محمد بن فلان بن

طلحة، عن أبي بكر بن حزم، عن

رجل من أصحاب النبي ﷺ قال:

كفيتك أن رسول الله ﷺ قال «إن الود

يتوارث».

## باب لا يسمي الرجل أباه، ولا

يجلس قبله، ولا يمشي أمامه

[٤٤] حَدَّثَنَا أبو الربيع عن

إسماعيل بن زكريا قال: حدثنا هشام

ابن عروة، عن أبيه، أو غيره، أن أبا

هريرة أبصر رجلين فقال لأحدهما: ما

هذا منك؟ فقال: أبي فقال: لا تسمه

باسمه ولا تمش أمامه ولا تجلس قبله.

## باب هل يكنى أباه

[٤٥] حَدَّثَنَا عبد الرحمن بن شبية

قال: أخبرني يونس بن يحيى عن ابن

نباتة، عن عبيدالله بن موهب، عن

شهر بن حوشب قال: خرجنا مع ابن

عمر فقال له سالم: الصلاة يا أبا عبد

الرحمن.

### Hadith 46

... ‘Abd Allah ibn Dinar heard Ibn ‘Umar say, “...but Abu Hafs, ‘Umar, decided.”

This narration appears not to have been related in any of the major collections.

## One’s Duty to Maintain Good Relations

### Hadith 47

... Kulayb ibn Manfa’ah told us, “My grandfather asked the Prophet of Allah, upon whom be peace, with whom he should maintain good relations. (The Prophet replied,) ‘Your mother and father, your sister and brother, and then your next of kin. (This is) an essential responsibility and a relationship that must be maintained.’”

This hadith was also related by the author in his *Tarikh* and by Muslim, Abu Dawud, and Tirmidhi.

### Hadith 48

... Abu Hurayrah said that when the verse: “And warn your nearest family members” (26:214) was revealed, the Prophet, upon him be peace, stood up and called out, “O tribe of Ka’b ibn Luay! Save yourselves from the Fire! O tribe of ‘Abd al Manaf! Save yourselves from the Fire! O tribe of Hashim! Save yourselves from the Fire! O tribe of ‘Abd al Muttalib! Save yourselves from the Fire! O Fatima,

[٤٦] قال أبو عبد الله - يعني البخاري - حدثنا أصحابنا عن وكيع، عن سفيان، عن عبدالله بن دينار، عن ابن عمر قال: لكن أبو حفص عمر قضى.

## باب وجوب صلة الرحم

[٤٧] حَدَّثَنَا موسى بن اسمعيل

قال: حدثنا ضمضم بن عمرو الحنفي

قال: حدثنا كليب بن منفعة قال: قال

جدي: يا رسول الله من أبر؟ قال

«أمك وأباك، وأختك وأخاك، ومولاك

الذي يلي ذاك، حق واجب ورحم

موصولة».

[٤٨] حَدَّثَنَا موسى بن إسماعيل

قال: حدثنا أبو عوانة عن عبد الملك

ابن عمير، عن موسى بن طلحة، عن

أبي هريرة قال: لما نزلت هذه الآية

﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾ قام النبي ﷺ

فنادى «يا بني كعب بن لؤي

أنقذوا أنفسكم من النار. يا بني عبد

مناف أنقذوا أنفسكم من النار. يا

بني هاشم أنقذوا أنفسكم من النار.



will have slandered him/her; if they speak of what they do not know, they will have defamed him.”

This hadith appears not to have been related in the other collections.

### Slander and the Verse:

“Let some of you not slander others”

#### Hadith 736

... Jabir ibn `Abd Allah said, “We were with the Prophet of Allah, upon him be peace, when he came to two graves whose inhabitants were being punished. He said, ‘Actually, they are not being punished for very much. Not very much. One used to slander people, and the other was not careful concerning urine.’ The Prophet called for a fresh palm branch or two, broke them, and planted them over the two graves. The Prophet said, ‘These should diminish their punishment for as long as they remain fresh or do not dry up.’”

This hadith seems not to have been related in any of the other collections, although a similar version, related by Abu Bakrah, was related by Ahmad and Tabarani.

#### Hadith 737

... Qays said, “Amr ibn al `As was traveling with some companions when they passed a dead donkey that had swollen up. He said, ‘By Allah, it would be better for you to eat until your stomach is full than to slander a Muslim.’”

This narration appears not to have been related in the other collections.

### باب الغيبة وقول الله تعالى ﴿ولا يغتب بعضكم بعضاً﴾

[٧٣٦] حَدَّثَنَا مُحَمَّدُ بْنُ يَوْسُفَ

قَالَ: حَدَّثَنَا النَّضْرُ قَالَ: حَدَّثَنَا أَبُو

الْعَوَامِ عَبْدِ الْعَزِيزِ بْنِ رَبِيعِ الْبَاهِلِيِّ قَالَ:

حَدَّثَنَا أَبُو الزُّبَيْرِ مُحَمَّدٌ، عَنْ جَابِرِ بْنِ

عَبْدِ اللَّهِ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ

فَأَتَى عَلَى قَبْرَيْنِ يَعَذَّبُ صَاحِبَاهُمَا،

فَقَالَ: «إِنَّمَا لَا يَعَذَّبَانِ فِي كَبِيرٍ وَبِلِيٍّ،

أَمَّا أَحَدُهُمَا فَكَانَ يَغْتَابُ النَّاسَ، وَأَمَّا

الْآخَرُ فَكَانَ لَا يَتَأَذَى مِنَ الْبَوْلِ» فَدَعَا

بِجَرِيدَةِ رَطْبَةٍ أَوْ بِجَرِيدَتَيْنِ، فَكَسَرَهُمَا

ثُمَّ أَمَرَ بِكُلِّ كَسْرَةٍ فُغِرِسَتْ عَلَى قَبْرِ

فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَّا إِنَّهُ سَيَهْوَنُ

مِنْ عَذَابِهِمَا، مَا كَانَتَا رَطْبَتَيْنِ أَوْ لَمْ

تَيَسَّ».

[٧٣٧] حَدَّثَنَا ابْنُ نُمَيْرٍ قَالَ:

حَدَّثَنِي أَبِي قَالَ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ

قَيْسٍ قَالَ: كَانَ عَمْرُو بْنُ الْعَاصِ يَسِيرُ

مَعَ نَفَرٍ مِنْ أَصْحَابِهِ، فَمَرَّ عَلَى بَغْلٍ

مَيِّتٍ قَدْ انْتَفَخَ، فَقَالَ: وَاللَّهِ لَأَنْ يَأْكُلَ

أَحَدُكُمْ هَذَا حَتَّى يَمْلَأَ بَطْنَهُ خَيْرٌ مِنْ

أَنْ يَأْكُلَ لَحْمَ مُسْلِمٍ.

### Slandering the Dead

#### Hadith 738

... Abu Hurayrah said, “Ma`iz ibn Malik al Aslami went to the Prophet of Allah, upon him be peace, to be stoned at Rabi`ah. Later, the Prophet passed by the man’s grave with a group of his Companions. One of them said (to another), ‘Truly, that fool went to the Prophet time after time,<sup>136</sup> and every time the Prophet rejected him. Finally, he was killed like a dog.’ The Prophet heard but remained silent until, some time later, they passed by the carcass of a dead donkey with its legs splayed in the air. The Prophet asked, ‘Why do the two of you not eat that donkey?’ The men said, ‘What, O Prophet of Allah! Eat a dead donkey?’ The Prophet replied, ‘Well, the portion you had from your brother’s honor (reputation) a little while ago was even more abominable. By the One who holds my life in His hands, he<sup>137</sup> is lounging in one of the rivers of Paradise.’”

This narration was also related by Nasa’i and by the author in his *Tarikh*.

<sup>136</sup> In order to confess to adultery. Ma`iz’s conscience would not allow him to live without undergoing the punishment for adultery, even though the Prophet, upon him be peace, gave him every opportunity to recant.

<sup>137</sup> Ma`iz, who insisted on suffering the punishment in this world rather than the next, an insistence that clearly grew out of a sincere desire to do right before the Almighty and to rectify the situation in which his passion had placed him.

### باب الغيبة للميت

[٧٣٨] حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ

قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ أَبِي

عَبْدِ الرَّحْمَنِ، عَنْ زَيْدِ بْنِ أَبِي أَنْيَسَةَ،

عَنْ أَبِي الزُّبَيْرِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ

الْهَضْهَضِ الدُّوسِيِّ، عَنْ أَبِي هُرَيْرَةَ

قَالَ: جَاءَ مَاعِزُ بْنُ مَالِكٍ الْأَسْلَمِيُّ

فُوجِهَ النَّبِيَّ ﷺ عِنْدَ الرَّابِعَةِ، فَمَرَّ بِهِ

رَسُولُ اللَّهِ ﷺ وَمَعَهُ نَفَرٌ مِنْ أَصْحَابِهِ،

فَقَالَ رَجُلٌ مِنْهُمْ: إِنَّ هَذَا الْخَائِنُ أَتَى

النَّبِيَّ ﷺ مَرَاراً كُلَّ ذَلِكَ يَرُدُّهُ ثُمَّ قُتِلَ

كَمَا يَقْتُلُ الْكَلْبُ فَسَكَتَ عَنْهُمْ النَّبِيُّ

ﷺ حَتَّى مَرَّ بِجِيْفَةِ حِمَارٍ شَائِلَةٍ رِجْلَهُ،

فَقَالَ «كُلَا مِنْ هَذَا» قَالَا: مِنْ جِيْفَةِ

حِمَارٍ يَا رَسُولَ اللَّهِ قَالَ «فَالَّذِي نَلْتَمَا مِنْ

عَرَضِ أَخِيكُمَا أَنْفَأَ أَكْثَرَ وَالَّذِي نَفْسُ

مُحَمَّدٍ بِيَدِهِ، إِنَّهُ فِي نَهْرٍ مِنْ أَنْهَارِ الْجَنَّةِ

يَتَغَمَّسُ».